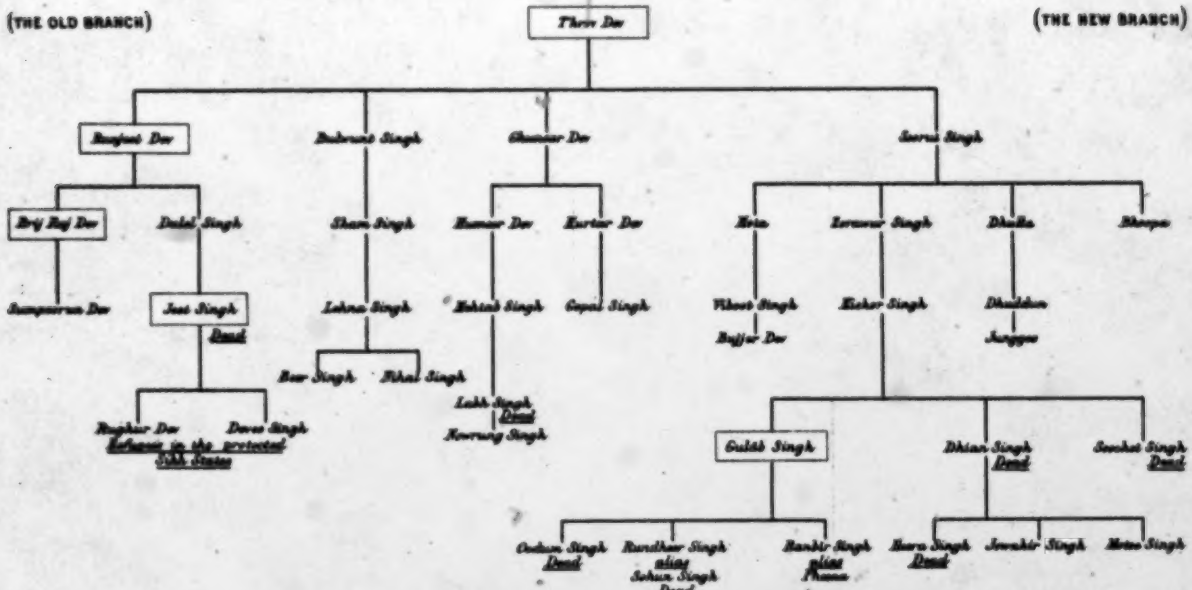
1:Drew G-3 (1862-1872)1875 AV1 Kashmir AV1

● 173 643

APPENDIX VI

GENEALOGY OF THE RAJAS OF JUMMOO

Extracted from Cunningham's History of the Sikhs.



The genealogy is thus brought down by Cunningham to the time when he wrote, the year 1846, since then the following changes have taken place in the Jew branch (the other being quite out of sight); Gulab Singh died 1857 and was succeeded by his youngest and only surviving legitimate son, Runbir Singh, the present Maharaja. Maharaja Runbir Singh has three sons, Partab Singh, Ram Singh, and Amar Singh; of Dhian Singh's sons, the youngest, Raja Moti Singh of Pinah, only survives.

[Facing p. 552]

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

siderable importance for cultivation in the valley. From June to November heavy rain falls on the Pīr Panjāl range, and in Jammu chiefly in the months of July, August, and September. The rainfall at Jammu and Pūnch is comparable with that of the submontane Districts of the Punjab. It is more moderate in amount in the valley, which receives a total of 9·4 inches, as compared with 35·7 inches at Pūnch and 26·8 inches at Domel. The precipitation is very light to the east of the first line of the snows bordering the valley on the east, and is about 2 inches in total amount at Gilgit, Skārdu, Kargil, and Leh. Thus the south-west monsoon is the predominant feature in Jammu and Kishtwār, while in Ladākh, Gilgit, and the higher ranges the cold-season precipitation is more important. The tables on p. 82 show the average temperature and rainfall at Srīnagar and Leh for a series of years ending with 1905.

Earthquakes and floods.

Earthquakes are not uncommon, and eleven accompanied by loss of life have been recorded since the fifteenth century. In 1885 shocks were felt from the end of May till the middle of August, and about 3,500 people were killed. Fissures opened in the earth, and landslips occurred. Floods are also frequently mentioned in the histories of the country, the greatest following the obstruction of the Jhelum by the fall of a mountain in A.D. 879. The great flood of 1841 in the Indus caused much loss of life and damage to property. In 1893 very serious floods took place in the Jhelum owing to continuous rain for 52 hours, and much damage was done to Srīnagar. An inundation of a yet more serious character occurred in 1903.

History. Sources.

The early history of Kashmīr has been preserved in the celebrated *Rājatarangini*, by the poet Kalhana, who began to write in 1148. He gives a connected account of the history of the valley, which may be accepted as a trustworthy record from the middle of the ninth century onwards. Kalhana's work was continued by Jonarāja, who brought the history through the troubled times of the last Hindu dynasties, and the first Muhammadan rulers, to the time of the great Zain-ul-ābidīn, who ascended the throne in 1420. Another Sanskrit chronicler, Srivara, carries on the narrative to the accession of Fateh Shāh in 1486; and the last of the chronicles, the *Rājavalipataka*, brings the record down to 1586, when the valley was conquered by Akbar.

Legends.

The current legend in Kashmīr relates that the valley was once covered by the waters of a mighty lake, on which the

goddess Pārvatī sailed in a pleasure-boat from Harāmukh mountain in the north to the Konsanāg lake in the south. In her honour the lake was known as the Satīsar, or 'lake of the virtuous woman.' The country-side was harassed by a demon popularly known as Jaldeo, a corruption of Jalodbhava. Kāsyapa, the grandson of Brahmā, came to the rescue, but for some time the amphibious demon eluded him, hiding under the water. Vishnu then intervened and struck the mountains at Bāramūla with his trident. The waters of the lake rushed out, but the demon took refuge in the low ground near where Srīnagar now stands, and baffled pursuit. Then Pārvatī cast a mountain on him, and so destroyed the wicked Jaldeo. The mountain is known as Hara Parbat, and from ancient times the goddess has been worshipped on its slopes. When the demons had been routed, men visited the valley in the summer; and as the climate became milder they remained for the winter. Little kingdoms sprang up and the little kings quarrelled among themselves, with the usual result that a bigger king was called in to rule the country.

Early rulers.

The *Rājatarangiṇī* opens with the name of the glorious king of Kashmīr, Gonanda, 'worshipped by the region which Kailāsa lights up, and which the tossing Gangā clothes with a soft garment.' Nothing is known of the founder of the dynasty, though the genealogists of Jammu trace a direct descent from Gonanda to the present ruler. Mention is made of the pious Asoka and of his town, Srīnagar, with its ninety-six lakhs of houses resplendent with wealth. This town probably stood in the neighbourhood of the Takht-i-Sulaimān. Next come the three kings, Hushka, Jushka, and Kanishka, to be identified with the Huvishka, Vāsudeva, and Kanishka, Kushan rulers of Northern India at the beginning of the Christian era. According to the chronicles, in the days of these kings Kashmīr was in the possession of the Buddhists, and Buddhist tradition asserts that the third great council held by Kanishka took place in Kashmīr. The Buddhist creed and the Brāhmanical cult seem to have existed peaceably side by side; but five hundred years later Hiuen Tsiang found the mass of the people Hindu, and the monasteries few and partly deserted. There is good reason to believe that the Kashmīris were, from the earliest period, chiefly Saivas.

White Huns.

About A.D. 528, Mihirakula, the king 'cruel as death,' ruled over Kashmīr. He was the leader of the White Huns or Ephthalites. The people still point to a ridge on the Pīr